1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

516 high and the hips carried well forward. As they walk along the soft sands they do not lean forward as a white man would to push against the yielding sands. The torso is held erect on the pelvis and the weight is shifted from hip to hip with the legs making a gliding motion beneath. In this way the walk is really a shifting of weight from one foot to another, the foot being planted almost flat on the ground. I noticed that on a hard trail the ball of the foot strikes the ground before the heel. They make a graceful picture as they walk about.

When sitting they double their legs under them, a position difficult to assume unless one has practiced it from childhood. The favorite sleeping posture is on the side with the knees drawn up close to the mouth. When sitting on the sands, if forced to pick up an object lying some distance away, the women especially would walk on all fours to it and bring it back without rising to a standing posture. In this manner I have seen women pick up firewood lying 50 yards away from the fire.

482 Loads are carried by men and women in nets suspended by a band
● 854 from the forehead. Young children, who generally accompany their mothers on their food-gathering expeditions, are carried astride the hip, feeding at the breast as the mother goes about her work.

147 The physical endurance of the Yaruros is rather low. A day of hard paddling at a speed greater than their ordinary style, and they are exhausted. It is difficult to say whether this is due to their poor diet or simply to low racial vitality. It is certain that the American primitive is not as acclimated to the tropics as the Negro who, living on the same food as the Indian, will nevertheless outwork the latter.

177 The Yaruros today have been pushed to the Capanaparo and the Sinaruco Rivers. Rarely do they dare to wander far away from the banks of these two rivers. Since the days of the missions the indigenous tribes have been the victims of exploitation, even to the extent of enslavement. They are free booty for anyone who can catch them. The ranchers have sought to enslave the Yaruros, but an even more general sport has been the taking of the Yaruro women. Bandits and revolutionary groups sweeping along the llanos have not eased the Yaruro problem. Crocodile hunters, upon meeting with a band of Yaruros, will demand their women, and if the Yaruros should be reluctant to turn them over, death may be the price. I was told both by the Racionales, that is the peons, and the Yaruros, that about one month before I arrived in their midst about 150 Yaruros had been
185 rounded up and killed by the local "Jefes Civiles." The Yaruros are a hunted people, and they know that their extermination is imminent.

1: Petrullo E-3 (1933-34) 1939 S519 Yaruro S519

iron hoe, which is also made by the Yaruro out of any heavy scrap of iron that they may gather. Sometimes they will work for the ranchers and with their earnings purchase this type of hoe from a trader. However, such a digging tool is quite a luxury and sharpened sticks are more common.

MORTARS AND PESTLES.—During the rainy season, the Yaruros gather chigua, a seed, which they dry and pound into flour. Mortars of wood shaped as shown in figure 20, *a*, *b*, are used and the pestle is any ordinary hard stick.

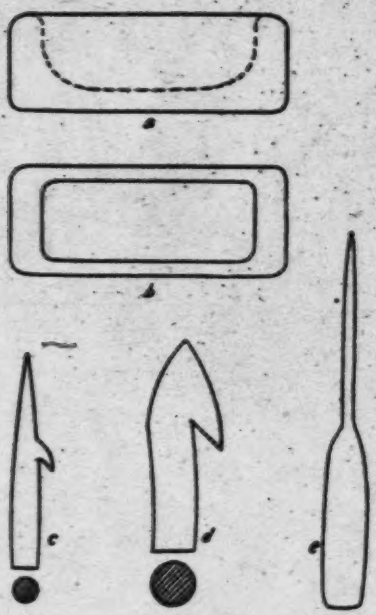

FIGURE 20.—*a*, *b*, Wooden mortar. *c*, Bone or iron point used for hunting chiguire. *d*, Hook used for manatee. *e*, Cooking paddle.

COOKING LADLES.—These are small wooden paddles used in cooking, especially when meat is boiling in a pot (fig. 20, *e*).

HAMMOCKS.—The Yaruros prefer to sleep on the sands, especially during the dry season. The men make hammocks, however, small ones generally used by children as cradles, and by the women shamans when they sing, during the day. During the rainy season they may employ them for sleeping.

The fiber employed to make the hammock string comes from the moriche leaf. The string may be very fine, of course, depending on the interest of the maker. It is made by the men. To weave the hammock a loom is made of two poles thrust into the sand to which are fastened two crosspieces at both the top and bottom. The string is then wound around these crosspieces. The weaver employs a knotter's netting technique. When the entire hammock has been woven the weaving is held in place by another string thrust through one of the woven rows.

ROPE.—The fiber mostly employed by the Yaruros is taken from the leaf of the moriche and the macanilla. The inner cortex of the leaf is stripped off and dried and then is taken apart strand by strand. These long fibers are then moistened and twisted together in two's and three's into a string by rolling them on the thigh with the palm of the hand. A stronger string is made in the same way and used for making hammocks. The bow strings are made from the fiber of the macanilla.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

291 177 after I had been among the Yaruros for a time the women often discarded their camisoles, even though I were present.

291 286 462 The men would normally wear a breechclout which originally was woven by the women from the fibers of the moriche palm leaf, but now it consists of a piece of cloth. Formerly the women wove wide belts of the same fiber for the men, but this is no longer done. The breechclout is held in place by a string tied around the waist.

291 287 The women, underneath their camisoles, still wear the old-fashioned Yaruro girdle, which is made from the fibers of the moriche palm. The fibers, which are about 2 feet long, are fastened together at one end. This end is slipped through a hair rope tied around the waist, and the whole mass of fibers passes between their legs and under the waist string. Plate 25, 1, shows a Yaruro woman wearing one of these girdles. It is fastened in such a way that an enormous knot is formed in the rear, and when wearing their camisole the women have the appearance of sporting large tails.

562 291 301 The women on the whole seem to be more conservative than the men in their clothing and body decorations. Below the knees and around the ankles they wear a thin string, and often they have necklaces of carved asabache figures, which are shown in plate 21.

DELOUSING TOOL

412 515 462 302 An implement that is in great vogue is the delousing tool shown in plate 20, 2. The serrated end is used as a comb to expose the lice, which are seized between the fingers and crushed between the teeth. The pointed end is employed to crush blisters raised on the body by mosquito bites. These tools, also fashioned by the men, are used exclusively by the women to groom their menfolk and each other.

CARRYING NETS

482 286 854 Carrying nets, of the knotless variety, are woven and used to carry children and food. When carrying children the net is slung across the chest from one shoulder; when carrying food it is supported by the head.

COOKING

252 462 The culinary art among the Yaruro is poorly developed. Much of the fruit and the eggs are eaten raw. Fish is eaten half raw and the meat of the crocodiles and turtles is merely warmed over the fire. Sometimes the meat is boiled. In the afternoon the women who have gathered firewood are to be found in camp waiting patiently for the men. On the hot coals they will have eggs and changuango. If the hunt is successful, and no hunt is considered

1 [see category 116, and plate 15, - - - Analyst]

1: Petrullo 5-3 (1933-34) 1939 S519 Yaruro S519

602 "sweetheart", "potential wife". At any rate, the boy learns that
[582] members of the former class he can not marry, and that one, a particular one of the second class, will become his wife. Thus on those who stand in the familiar relationship he cannot cast sexual thoughts.

836 Intersexual activity before marriage was not observable and it seemed as if there would be little opportunity for it. Boys and girls are kept separate, the girls staying with their mothers, the boys with the men. At night there seemed to be the same division.

854 During infancy there is no organized play for the girl. Her
861 parents do not play as we are wont to do. She is not teased into
[865] laughter, but tender care is given to her. She is fed, cleaned, kept in the shade, and made to wear ornaments. Dolls of clay may be made for her. During this period she is taken everywhere by the mother. From babyhood she participates in the collection of food, in its preparation and cooking, in the making of basketry, pottery, making and breaking camp, traveling in canoes, but always with her mother.
868 Gradually she learns to take a more active part in the female tasks. The important point is that the proper decorum for her is to keep to members of her own sex. She does not become a tomboy. If she learns to perform tasks it is only because the women are supposed to have a smattering of them anyhow. Paddling is one of these.

854 The boy's life is first shared with his mother, and although fondled
593 by the father, he remains with the mother until he is able to walk and paddle. Thus, whereas the girl never comes under the direct influence of her father, the boy is under the direct influence of the mother during his infancy and babyhood. Gradually he participates more and more in manly tasks, but as a matter of fact he never entirely disassociates himself from his mother. As long as he is unmarried he performs tasks for his mother and she takes care of him, performing such acts as cooking, delousing, etc. He gathers wood, lights fires, etc.

864 The children are not kept in sexual ignorance. At least the boys
831 seem to learn something of the sexual functions at an early age. From what I observed of Yaruro camp life, it seems that no attempt was made to keep knowledge of sex and sexual functions away from the children. In the first place, there is no sense of modesty so far as the sexual parts are concerned, and therefore there is no ignorance on the part of the children. There is very little, if any, sexual play among the adults during the day. Since the attitude toward the sexual parts of the body is one of indifference there is very little that may happen which would indicate any interest in those parts. Any knowledge that the children may have of sex must, therefore, be gathered from observation of their parents.

1: Petrullo E-8 (1933-34) 1939 SS19 Yaruro SS19

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1, 2, 3. As soon as the night chill is dispelled the men leave to hunt and the women to gather roots and seeds. The equipment of the women consists of basket carried with a tump band across the forehead, and digging stick. Children are carried astride across the hip or in a carrying net. The aboriginal clothing of the Yaruro women is the girdle shown in these photographs, now worn even if the individual possesses a camisole.

(End Plate 8)

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

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1. Woman weaving a mat. Note the use of the foot.

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● 854

2. Women foraging for food. Note: braided hair, method of carrying basket, women's girdles, bands below the knee and on the ankles, method of carrying child, and digging stick.

(End Plate 13)